M 1406

Monday, May 20, 1968

New York

Group II

MR. NYLAND: Yah. Do you think we can try it?

Someone: I think so.

MR. NYLAND: Yah? Good. Only two ( ). Huh? Yours and ( ). God bless it, huh?

So we have--Time is getting short now a little bit. I want to mention something about that. Next week I'll be in Boston again, so the following week will be like last week - Monday, Tuesday and again Wednesday. I listened to last Monday's tape with Mark as moderator. It was quite good, what I could hear. But there was so much noise from the outside - and I think you had the window open - somehow or other I couldn't understand or hear the questions. And it was very difficult to follow it. I think there were a few questions that were left more or less unanswered, or we could say some more about it and you can bring them up a little later. But I would like to say a few things about general planning for the next two or three months.

On June the 10th, I will go to Europe for two weeks. Up till that time, including this evening, we'll have three meetings, at which one of

them I will not be here. Then of course after that I will be. Up till June 10th, conditions will be the same as usual. From June the 10th on, there will be a change. That is, I will stop Group II.

Instead of Group II, I hope there will be ten small groups. I hope there will be an average of ten persons to each group, which will take care of approximately hundred people which are more or less the people who come off and on to Group II. It's obvious of course why this ought to happen. When I come back at the end of June, there will be the month of July without Group II, as such, except for one meeting towards the end of July, which we will hold at a certain place - perhaps here, perhaps somewhere else. In the meantime, the smaller groups will meet every week. And there will be a list of the people who will hold groups, and I will post it or I will distribute it as a mimeographed sheet which might include also different activities which I would like to organize for, and which I think you are entitled to know so that you have a little bit of a vista or perhaps a perspective of the kind of things we are trying to do. It will include also Barn activities and also the plan which exists at the present time, that in August we will go on a trip - whoever wishes - to the West Coast and back. And it may be some people from the West Coast will come here, who then will join us in going back, similarly to what we have done before.

Now I would like to make sure that there are not going to be any dropouts. The variety of the different kind of teachers, it will be divided between - if we can - man and wife conducting one group, so that they both become responsible for answering questions. And the accent of such smaller groups will be on Work. When there are only ten - average - people there, it will be easier to answer questions. And it can even be a little bit more intimate, instead of a large group like this which is unmanageable in many ways and is only good for certain purposes. I would

like this group really to be divided up into such people who actually want to find out about Work and actually also will Work. And the smaller groups will have to take care of that. There will be enough variety of the different kinds of people who will teach or who will be moderating. We will add probably a few more and, as you know, some already are in existence, and they have remained in existence even after I came back. Wesley will stop his group until June 10th. After that he will start again. Anyone who is a member of that group will know what to do.

You also know that the attendance of such groups is entirely left to yourself. That is, you can choose. I would almost say if you don't like one group, you can go to another. You can go to two groups. But you have to be proper about that, of saying that you are going to try it or not and not just disappear. When you once come, then of course you are so-called enlisted, and if you don't want to come, then you have to say so. That freedom is necessary because different people sometimes want different approaches. And some groups may be a little bit more theoretical than others, some emotional, some more to the point, some a little easygoing, some a little heavy, some very light. You can have your choice because after all you ought to know by this time what kind of form you would like Work to be in for you, to be acceptable, so that you can actually use it for yourself and that it is presented in such a way that it becomes palatable to you.

Now I would like to know for sure who intends not to come to any of these small groups. If it is true that there is no one, then you have to make a selection and I would like you to tell me within two weeks which group you would like to attend. Time and place will be adjusted in accordance with whatever the people who will lead the group can do with their own time. Some live out of town. Some may not have a proper place in New York. Some

may want to meet here at the time when it's convenient and when it is not occupied by some other kind of an activity.

But there is an additional something that you must remember. These groups will take the place of Group II. And that therefore any financial arrangement you have made with this group, continues with the smaller group. It will be indicated in the list of activities of the different people who are responsible for it so that you can find out who is doing what and what is required. But I have to make quite sure that you understand the necessity of that kind of payment. It's exactly the same as when you would come to this group, because after all Work is Work for yourself. And it is not a question - not all the time, at least - that you come and listen to me.

When you're honestly interested in Work, you can find out more than enough from the people who will lead such a group, to tell you in what direction you have to go. And you can always check up with books you can read. And there always will be an opportunity as long as I'm alive to ask me questions, particularly on such an evening once a month when there will be a general kind of a discussion. So your attitude should not change and you should not find that now an opportunity as if it is going to be free. It will not be free. And the reason for that is quite obvious if you know something about life. Whenever you have to pay for certain things, you will sit up and take notice. You will want your money's worth. And if it isn't worth that, you can make a very definite decision not to come because it's up to you then. No one is forcing you. But when you come, you're subject to those kind of rules.

As far as the Barn is concerned, perhaps more people will want to come. There may have to be some restrictions on that. In the first place, those who would like to come to the Barn, I will insist that they also come to meetings. The Barn is not a free-for-all where it is a nice little party.

More and more, Barn activities are going to be organised in such a way, with all the freedom that you will need, provided the accent is constantly on the desire to Work. That's the sole reason the Barn exists. And it is not for just having a nice little time. So your attitude towards coming to the Barn is quite different from just spending your holiday or a vacation, a couple of days, just to work a little bit and enjoy it. Barn means Work for yourself and that what is necessary as an opportunity to do physical work. The reason why one has to attend meetings also, is that physical work, if you don't know enough about Work itself, is not enough in order to help you to become conscious. You have to know something about Work. And with that you will have a certain attitude when you work physically and work in a group together. But if you don't know much about that, then working together doesn't help you unless it would be for a very, very long time, and that of course none of us can afford, and none of us will have an opportunity to take part in that kind of an activity. It just doesn't exist.

But physical work is sometimes very necessary for some people. Don't think it is an essential necessity. Because the three different ways by which man could become conscious is obviously that he knows what he is doing and actually Works in accordance with what we call the rules of 'A-B-C'. That he can reach it by means of physical work, provided he knows a little bit what it's all about, is of course obvious. But what is not so obvious is this third approach, which is an emotional one and which very often takes the form of music, sometimes of movements with music. And for that one has to learn in order to become a little bit more open in order to utilise it for the purpose of developing one's conscience. Music or art can be used for that purpose, not primarily for your consciousness. But it will give you a development of your feeling which I hope,

when it goes over into an emotional state, will then help you to develop a conscience, which conscience then will guide you and help you in your activities and being able to give you a chance to know what is right and what is wrong.

So as far as that kind of an organization is concerned, there will be more additional information on a mimeographed sheet, but I would like to tell you so that from now on you will know what may be in store. June, I will be away, partly. July, concentrated effort with the smaller groups. August, most likely, trip - probably not too long, but visiting the different places in the states where there are new groups and where it might be useful to them that we stop over and talk about Work.

Now regarding last week's meeting. What particular questions that you did bring up that you would like to talk about some more, or any kind of a new question that it might have given rise to or that you might have thought about during this week, as a result of that meeting or as a result of your own experience in life? My general impression is that you still talk too much about ordinary life experiences without linking it up sufficiently with what Work could do if you could Work. And that although you might experience certain conditions in which you feel that Work might be useful, that (it) is quite utterly impossible to apply Work in conditions where it is already a foregone conclusion that you will be lost. But whatever there is, whatever there is now in your mind that you would like to talk about, let's have some questions. Yah.

First Questioner: You just mentioned before, linking physical work up with Work, and I'd like you to say something more about that.

MR. NYLAND: Physical work will require a certain presence of you with others when they work in a group. It does require perhaps dexterity, if you have it, and it may acquire a certain wish on your own part to acquire something

else that you don't have. Whenever a person becomes interested in physical work, he becomes concentrated in what he is doing. In that sense he becomes even more unconscious. And his particular tendencies will come out a little bit more, the more he is interested in what he is supposed to do. As a result, when he has to work with someone else, he might become a little more critical because he notices in someone else certain things that he himself perhaps could do better or maybe even doesn't understand, for which he has a certain judgment, based on a halfhearted opinion, or probably not knowing enough. When one works together with people and having an aim, let's say, in building a house or in making a chair or in digging a ditch, and one is interested in doing it the best way one knows how, and someone else does a stupid thing, you are liable to criticize him. It takes quite a bit of attempts on one's own part to accept the other person as he is and perhaps understand why he is that way, instead of going over into criticizing him, thinking that you perhaps know it better.

The difficulty in this kind of work as a group, is that one has to apply the same principle which one has to apply to Work on oneself. The requirement there, as you know, is that I become impartial; that is, that I will accept the way I am for whatever it is and not criticize myself. In working in a group, it is extended: not to criticize others but to accept them for whatever they are, under the assumption that they are doing their best or even that they try to make an attempt every once in a while to be awake. Whatever the result is for oneself, one keeps it to oneself. One is not entitled, in a group, to tell others how to wake up. The only way by which you can teach them, if that is the aim or if that is what you wish, is by your own manifestations. And if that can be understood by someone else, it will be beneficial to him. No one has a right to say: You stupid fool, you make a mistake because you are so asleep. I'm afraid that in

saying it, you're much more asleep than he is.

Working as a group is a very difficult thing. And it does require on the part of a person much more self-containment and much more control than he otherwise would have when he is by himself. But the fact that one works together on something that is an aim a little bit outside of one, makes it quite different from a relationship that one has in a conversation with another person. The relationship in a conversation, when you want to communicate something to someone else, has to do with the brain or the feeling of the other person, and it is much more direct. Working physically in a group for a certain project, projects your attention towards something that is outside, where you then meet the attention of the other person working on the same thing, and it changes the condition completely.

You understand?

Yah.

Peter Merkel: I've come tonight in a rather - a state that I don't really understand too well because I didn't Work for it. And I find myself in it without having made much effort. And I'd like to understand the value a little bit better, if you could perhaps say something.

MR. MYLAND: Do I have to look at you and then judge about your state?

Peter: Do I have to say what it is?

MR. MYLAND: If you want my honest opinion, Peter, it's not so good. It is not awake, but it is a feeling. And the feeling is based on a certain, let's call it at-home-ness, in which you, at the present time, indulge. If you could get out of it, or if you could balance it with an attempt to become more conscious and actually to see as you are and then accept that, instead of becoming, let's call it for a moment, a little too sentimental. It's not right because it doesn't help you; it doesn't buy you any bread. It is a very nice feeling sometimes. And one indulges in it because, as I

say, it makes you feel a little bit at home and at peace and at ease with the rest of the world. Because you are to that extent contained. But you're not a whole; you're not complete. You're only a little part, which is valuable - valuable for ordinary life. But it has nothing to do with Work.

Peter: Thank you.

MR. NYLAND: All right?

Peter: Very much.

MR. NYLAND: Good.

Larry Sacharow: Mr. Nyland?

MR. NYLAND: Yes, Larry.

Larry: I had an experience about a month ago where I walked into an office one day and picked up a tape from someone - not a tape from one of these meetings, something else. And I walked out and as I was walking down the street, I remembered myself at that moment and observed my body walking, and...

MR. NYLAND: Peter, sit straight. Peter, sit straight. Come on. Sit straight. Up! Yes, get out of it! Make an attempt. I talked about indulging.

Larry: Yes, sir.

MR. NYLAND: All right.

Larry: And immediately after that I thought to myself, if I had remembered myself in the office, I could have experienced more intensely this other person whom I had a casual meeting with. And then I said to myself, if I wanted that, then it means I'm not objective, because I want something emotionally pleasing, an intense experience with another person. And I guess the question is: Is there joy in objectivity, or does it then become not objective?

MR. HYLAND: It's very nice to ask, how is Paradise? And you usually would ask a person who has been there. So it's difficult to say. Even if I say, yes, of course, there is joy, it doesn't mean anything at all because you cannot, in such cases, take the word of someone else. I think that the person who has a sense or a wish for emotional enjoyment can use this very well in many different ways. For instance, if I say that I now enjoy myself, and I do not know actually the reason, or it happens to be, I can be grateful for it. I can ask: Why is it that I enjoy myself and someone on the street doesn't? I can also say: Does it have a meaning that I experience this now, and if it has a meaning, what is it for? If I know something about Work, or if I'm religious, I can be grateful for the fact that I have that kind of an experience. And then when I say I'm religious, I can thank God. When I know about Work, I can say: Let me try to wake up now.

Now whatever the joy is of an emotional communication with someone which is nice and lovely, and surely belongs to Earth, and it may be of a certain good lovely quality, it still is an unconscious state, because if it were not, you would have remembered it at the time, and therefore you were identified at least to some extent. And afterwards you recall it. It still remains the same, unless that recall will help you to say: How stupid I was - I should have wakened up, and I didn't. Then if you have a conscience, you say: But, I now wake up. If you then could link up that attempt with the recalling of the enjoyment, which can produce a certain form of energy which you relive, as it were, that energy can then produce joy in having made an attempt to Work. It's quite right, it can be linked up. But you have to do it, and only when you do it, you will know the joy of Paradise.

Yah, Tom.

Tom Records: Last Sunday I was working at the Barn, and I was working with

another person on a project which was somewhat similar to what I had done alone several months before in February. I started out the project with an interest both in the project and in observing myself. I did try to observe myself through the course of four or five hours. I noticed that my interest, both in observing myself and the project, greatly diminished. And what seemed to happen was this: Because the other person had more skill and experience in doing this, he began to take the lead. And more and more, as the floorwalker, Bob Burnett, would come around and supervise, I found Bob more and more talking to this other person. And as a consequence I became very sleepy, disinterested, began yawning, and finally at the time of lunch, I just had to stop. I had to take a break after lunch and then come back to the job.

After the event, I began to think, why did all this happen? Here a few months before I was interested. This time just the opposite. And the sort of patterns that started to come out, or the reasons, as I began to analyze this, were that, if I can work by myself or if I do a job in which I'm in charge, I'm interested. If I have to, in effect, take orders from someone else, or I'm in the presence of someone else who knows more about it, (then) I don't like it. And the question is, I think, to what extent, first of all, I should apply this type of analysis which I think probably is an-- I think I have found an old pattern, but I think that this is, of course, is subjective, that is, what I'm doing, that I don't say that this is an absolute knowledge about myself. And secondly, in the future, should I try to put myself in more situations like this in which I am working with someone who knows more than me, and in effect learn and take orders from this other person, or should I try to work by myself, and so forth?

MR. MYLAND: You know, Tom, whenever questions of this kind come up, there is only one answer: What is the value of any kind of an experience for me

to be able to Work? Because if that becomes the aim of one, then you will look at all kind of experiences as something that can be conducive to Work, or not. And that what I consider a wise or a good expenditure of energy, has to do with giving me the possibilities of Work, or at least to try to make an attempt and an effort. Or I say it is not right, that is, for me, from the standpoint of objectivity. It would be considered even evil when the conditions are such that they tie me down completely so (that) there is no wish to even think about Work. So if that is the measure, then I would say this kind of experience prevented me, because of all kind of little bits of personality traits which have to do perhaps with a little vanity, not wanting to have someone else be praised, not to receive the attention that you would like to receive, that you're a little hurt in your pride; and whatever it may be, it's immaterial because it simply is a description of how a person happens to be.

Now if you want to change it and you now put yourself, let's say, under the management of someone else and you tell them: Now, this time I won't be jealous; I will do this and that because so-and-so tells me and so forth. The question is always, will it give you more opportunity to Work? From the standpoint of being objective, it doesn't really matter very much. From the standpoint of Earth, it matters a great deal, because it gives you a bad feeling when someone steps on you, or doesn't recognize you, and it would be joyful if they did. Again, from the standpoint of Earth, it remains unconscious; and from the standpoint of Earth, it is valuable for one way or the other, either in developing one's personality. But the question of objectivity has nothing to do anymore with the development of personality.

If I accept that what is, it is sufficient to fulfill the conditions of Work. And it doesn't matter if the personality is now better or worse,

as long as it exists and can remind me and, in that reminding, will have a chance to build an 'I'. If the emphasis is on the wish for the 'I' to exist and then afterwards to help me in order to change the personality, I can take the personality for whatever it is, under whatever condition, provided it becomes the object of my observation. You see, so I don't apply ordinary rules for it. I simply say: Well, so what? If I change and I work a little differently, and I'm very nice and so forth, if I still remain unconscious, I'm still unconscious. And it has no particular value than only if I say that if I change the conditions and then I will have more opportunity to observe myself, or if I change the conditions and associate with it the wish that I want to utilize it for Work, then of course it becomes valuable. But I'm afraid that if I'm attached to a certain condition which I don't like, and I change it - I want then to be liked, as it were - I become as much identified with the new state as I was with the old. I don't want to say that that is a necessity, because if I do change, the change already may remind me at certain times when I go against the tendencies of my personality, but very soon I think that wears off also.

Tom: The question here, Mr. Nyland, seemed to be at what point, though, do I say I've collected enough data about this particular tendency, and do I then feel justified to try to go against...

MR. NYLAND: No, it is quite right that you collect data and then afterwards you say, I have now enough. I know how I am in such and such a case. This is my personality. This is the way I now think about myself. I recall experiences. And all of that of course is an unconscious deliberation of that and that and so forth and so forth. Now I say, I would like not to have such tendencies, which may be the particular reason that maybe you think that they are in the way of Work, or that they are too identifiable, that it is something that actually prevents you, that you say, I want to

get rid of them. All of this, I think, one considers afterwards, when there is no further question that that is the case and there is no way of changing one's opinion, so no rationalization anymore about it. I mean, it stands now as a fact and you will accept it. That then in recalling it, you can start to make a plan of how to avoid it in the future.

I don't think that you can apply it by immediately saying, I negate it, because that requires again the same kind of an identification. But if I take my tendencies as they are and I know them and I know when they are coming, and I go into it gradually - when it is not sufficiently strong to be hundred percent identified, I will have a chance to use them to be awake a little bit. And that is the approach. It doesn't mean that I will be successful because when it is a pretty strong tendency, it is there almost immediately. And whatever is my feeling in the beginning, that it might come, is rather too short to make any preparation. And again I fall into that same kind of a temptation afterwards. I consider it and say: There I did it again and it was stupid and I didn't want it. And again you make up your mind that next time you will create the opportunity so that you have a control over it. Then when you wish to have that experience happen to you, something is in you also able to stop it at a certain time. And then it goes in the direction of Work. You see, you introduce then control, instead of having mechanicality. You might say it's an indirect way but it doesn't help if one is engaged in it emotionally and the emotion is now attached to something else. It still is identification.

I'm only saying this because I believe it's the easiest way. I think there is a possibility that if one has actually an identification, that at a certain time during such identification, having thought about it beforehand, there is a possibility of receiving a certain shock or an insight, at the moment catching yourself and saying: There I am again. At that

moment, it is possible that I wake up. But it will only be very short. It will be a realization. To some extent, you can say any amount of objectivity will be additional to the building of something else - but it is so small. And I really believe it is necessary to utilize one's time and energy in the best way one can. And from that standpoint, one is not satisfied with just a short moment of objectivity. One wants to have much more of a quantity even if the total amount is not the maximum that sometimes I can experience.

It's very difficult to know how to improve oneself because there are undoubtedly tendencies that are in the way for the wish to Work. And whenever the tendency has to do with an attachment to oneself, it is extremely difficult to look at oneself objectively because there is nothing that will take the place, and you're not going to give it up unless there is something that will take the place of it. So anyone who is really very self-centered, or who has tendencies of liking oneself, or is vain, or self-glorious, or whatever it may be - proud - whatever it is that one calls a certain bad tendency when it is in an excess, that those people have much more difficulty than those who are almost by nature a little bit more free.

Certain things in tendencies are quite definitely pretty bad for Work, and other tendencies are helpful. And if one wishes to Work, one does not start with the tendencies that are too strong. So from that standpoint, it's not useful because it is too difficult. And again, I've said so many times, why start Work in conditions where it is already so difficult? If I'm interested in the application of Work and the acquisition of a dexterity, I cannot be foolish. It is so small and it is so delicate, and it is so difficult, and it still has to grow. I cannot expose it to conditions that will kill it immediately. You know, it's all right when it's a full-grown oak tree. It can withstand the wind and the storms and so forth. But

when it's a little bit of a seedling - and that is what the little 'I' is in the beginning, it is a little bit of a beginning of an objective flower.

Tom: I must say I was very surprised. Here I, you know, was doing the same type of thing that I was once before but there was just one other variable in it, there's another person and I was..

MR. NYLAND: Yah, but...

Tom: It threw it all off.

MR. NYLAND: That is where you become involved, don't you see? The identification is fairly easy when you're by yourself, partly because you don't know it. One is not very sharp about oneself. But when there is someone else, certain things come out that you see and the other person sees. You're quite different in the presence of another person. And therefore the tendency will come out a little easier and become obvious. For yourself, in thinking and feeling as you are by yourself, you're not really attacked in any way.

Tom: Yeah, but of course this was part of my whole thinking, is that because we do live in life and we don't really do our ordinary jobs by ourselves, we do have to work with other people.

MR. NYLAND: Oh, sure.

Tom: That's why, you know, it seems to be somewhat important to be able to work with other (persons) at the Barn.

MR. NYLAND: Of course it is. So is higher mathematics. Sure, it's very important that I know calculus. But you see, I don't start that way. I start with A and B. I don't even take A plus B squared, and let alone the roots and all the different powers. I don't start to solve an equation with five unknowns. But of course that is the ultimate aim: to become really a universal mathematician.

Yah.

Joyce (_____): I wish to grow in relation to Work on myself...

MR. NYLAND: But, Joyce, you know enough. So start.

Joyce: I just thought that you might have suggestions.

MR. NYLAND: The suggestion is, when you have a very simple operation, when you get out of bed, when you dress, when you do something without anyone else present, when the children don't bother you too much, and when you can be by yourself - and don't wait till you get to the office. But do it at times, and take the time off that you can be by yourself alone. And then come to yourself and then go through very simple motions and see to what extent something in you can be aware of you doing them.

The only way for Work is to start Work - but to be honest and to have enough common sense to try it in conditions where it might be, let's say, successful. Work also requires an attention which is given to it more continuously. It is not haphazard. It is not to be affected a little bit and then a little bit of Work and then forget it and then again. It is a certain endurance. I have to give it really time, energy, attention, for a certain length of time. But to just apply every once in a while, it does not change the bloodstream.

Honesty and sincerity are very important and they have to be there all the time. And whenever one happens to think about Work, there always has to be the wish to Work, that even if I cannot Work, I still can have the wish. Then I can say, I'm sorry, I cannot Work. And then I must mean it. You understand what I mean? Nothing will be gained by doing just a little bit every once in a while. It would be marvelous if you could apply that to your ordinary life and imagine that it would be nice to breathe every once in a while. You know damned well how idiotic it would be. As soon as you stop breathing, you die. It is exactly the same with Work for oneself. If you stop in having the proper attitude, even if you cannot execute it and even if the conditions are difficult and prevent you, you cannot expect anything to grow. It does need attention, the same way as

the little plant we talked about needs attention in a variety of different ways. If you plant a seed, you have to be patient. You know it has to go through a certain period of destruction. And when it comes up above ground, and the ground has to be hoed or made porous, and it has to have rain and sunshine, and perhaps protection from the wind or too much Sun, and you cherish it and still you cannot touch it because you cannot take it out and see if the roots are growing.

It's very much like that in ordinary life, when you plant a seed of objectivity. And you have to be a gardener. You have to care. You have to attend to it like you attend to a baby. You're not going to tell the baby to just go and suck its thumb. You have to take care of it when it needs it. You have to pick it up - unless you belong to another school - when it cries. You have to give it milk whenever it needs it, whenever it's hungry. You just can't go out gallivanting around and hoping for the best. A baby is a responsibility.

Work on oneself is a responsibility you take for your life. If you want it, that's right. And if you are a man, you take care of it. It is not wishy-washy business. It's not something that you want today and not tomorrow. You're not a man when you have an aim that you forget once in a while. A man is only a person who remembers it all the time and Works towards it. An aim for a man is like his God. He wishes to worship it and he hopes that ultimately it's going to bless him. That's the principle of a man. And in having that aim, sometimes he forgets everything else. If he wants to make money, that becomes his god. And he will sacrifice a great many things for the sake of getting money-money. It may not be a high aim, but it's an aim. If I want to make a name for myself, it will go at the expense of a great many things that I cannot attend to. If I want to be a good business man, devote all my time, I probably couldn't be a

good father. If I really think that professionally I have a certain something to fulfill, maybe I don't have even time to be religious about my own life and my inner existence. One always has to make certain adjustments. And the question about Working is exactly that in this what is our ordinary life, this kind of Work has to be planted so that life can continue and give food for that what is objectivity.

Objectivity is not something that is just attended to at certain times once a week on Sunday. It is the constancy of life requiring an attention of an accent on your inner life. It is to bring in outer life, that what also belongs to you, and that you wish then to develop with the aid of extracting from outer life whatever there is that is right for furnishing food for the fulfillment of your spiritual existence. That is why it is connected. It is a creation of six day's Work. And every once in a while, maybe you can call that a Sunday in which you contemplate what has been done, and then maybe you can say it was right, what I have done. But then there is the following Monday again. And it's, again, it's another week of creation. This kind of evolution does not stop, because we're involved in that what is now involution and evolution as far as the Earth is concerned. And we're living on Earth and we're subject to that. And the only way by which you can understand it, is first to know that Mother Nature is not your friend. But if there is something in one that wishes to become free, at times maybe you have to tell Mother Nature to get out and forget about you, that you're not one of those nice little subjects who submits all the time, because your interest becomes a little bit more, let's call it objective and free from her. But that you're perfectly willing to pay whatever has to be paid so that you leave this Earth without debts.

Such necessity of wanting to Work, of believing that Work is really necessary, of having a motivation which becomes for you paramount, which,

whenever it is brought up, you agree that it is still the motivation. That you don't question your motivation. That there is in you the desire that you say, yes, this is it, and now I wish to Work for it. And that then you continue and continue, regardless. This kind of decision on the part of man - ordinary man, like all of us are - is very difficult to reach. And it will take a long time. How long no one knows for oneself because it depends, in the first place, on how much you are bound; in the second place, how much you wish to be free. And these things of course match: to the extent that you are more bound, to that extent you have to have more wish. To the extent that you are identified and believe in this world, to that extent it will be very difficult to leave the world. If the accent of yourself is planted in your physical existence, it's very difficult sometimes to root it out and to place it in your spiritual world, and ultimately to place it in your intellectual endeavors which might become your Soul. This is the difficulty of this kind of Work. But of course it's obvious that if I can plant it into something that has more permanency, that when I'm really interested in continuation of life or that the responsibility of what I now wish to take of my life and the way I consider it to be, that naturally that is my identification then which is permissible, because then I take the responsibility. That means I'm identified with the maintenance of life in the best way I can. Then I will want to Work in order to set it free, in order to have the joy of having set it free. In order to, you might say, meet His Endlessness and to tell Him that I've used the talents that were given to me.

Many times we talk about this question of seriousness. And it is absolute nonsense to think that you just can come a little bit. You remember I've said many times, when you wish to come to this group, you come continuously because you have to give it a fair chance. How else

will you have any judgment about the validity of this kind of Work? By just dabbling a little bit in it, you won't get it. You won't get any taste. You won't even get any results. And naturally you're not even entitled to a judgment. Superficiality in this sense doesn't pay at all. You may as well not start it - because what's the use? Go and spend your energy in a different direction where you have much more fun. But if you really want to Work and you become earnest and serious about that, something else is at stake. It is nonsense for me to tell you that it's your life, because you won't believe it. You think that, after all, you know, you die - so what? And what happens to life, it's not your business anymore. And maybe, if that is a satisfying answer and you live in accordance with it, then you may as well forget it and go and do whatever it is. Go fishing.

No one compels you to become objective. There is something in you that may compel you if it is strong enough; if there is that kind of a conscience; if there is that kind of a question about life; if there is that kind of a mystery that you feel you ought to clear up; if you have that kind of a sincerity regarding yourself in which you consider the question of why am I born? What for? Why do I wish to continue to live in this way with all the difficulties I do have? And what way is there for me in order to understand why all this as Karmatic influence affects me? Why is it I can't be free now? Why was God so cruel to create me here on Earth? All these questions are quite permissible. You can curse God if you like. It doesn't matter at all provided, for you, you have some kind of a reason why you wish to continue to curse, or you're going to do something about it which is within your own means. If that's what you can do, then you can grow up. If you continue to remain negative and complain about all kind of conditions, where will it get you? Finally it'll get

you down in the ground in all your negativity, and all your positivity. All will remain exactly the same. You will live your life unconsciously. And what is the difference, the way you live it? That whatever you enjoy now, it's very temporary. You know that. And it won't last. And of course you can't take it with you. But if you have a little conscience, you start to question that particular statement: Am I here forever and ever? Am I and have I been here? Is it still possible to continue to live? But when you don't have these questions, Work of course cannot appeal. And I would almost say, don't bother.

Work is not given to all people. The desire of Work is not in everybody. I would almost say it's not necessary. The Earth can exist with eighty percent of unconsciousness because the world itself is unconscious. And it's only slowly that it will change. And that what will change the Earth is because mankind on Earth will change. And if mankind changes, it may also take many, many, many years - centuries perhaps. And in the meantime, we are subject to that kind of a current, and either you identify with that and sit down and let it pass and you don't do anything about it and you die. Gurdjieff calls this dying like a dog. No interest, not even interest to be useful. But just to eat and sleep at the proper time. To behave like a dog, with a little bit of affection for your master who happens to feed you. It's a wonderful picture. Sometimes Gurdjieff says dirty dog - and then it becomes nasty. And to some extent, whatever you wish to apply to yourself, to what extent do you sometimes think that you're really dirty? Because many times you just accept, and you assume that you're entitled to whatever you have gotten. And that sometimes it is even worse - you take credit for that what is undeserved. And to make it still worse, you sue someone for that what you think he should give to you. Then one is dirty. And you still are a dog.

A good picture of a dog is a dog who actually is alive enough to hunt for a bone. And that's a beautiful something, when you see a dog actually concentrated on trying to dig a hole because the bone is buried. There is no indication on the surface where it is buried, than only a very little eye. You might say it's attached to the bone. And it is sometimes buried very deep, dependent on one's type, dependent on the conditions in which the dog happens to live, dependent on the hardness of the Earth (and) the difficulty he might have in digging this hole because not all Earth is porous or loose. And even if it is too loose like sand, it falls in and fills the hole again. This is a dog who wants to continue to live because he believes that the bone will help him, that the bone will ultimately give him something like food that then will enable him either to maintain himself - or who knows what aspirations a dog has to want to do something with the bone he finds when he finds it? Who knows what is his aim - to exchange it for something that is more valuable? Or to communicate it to someone else or perhaps to tell someone else, I found a bone, maybe you can find one. And in the process of digging, the dog becomes God. And this is the beauty of it.

When one Works, one changes. When one Works in the direction of infinity, one can become infinite. When one Works for the sake of freeing life, one becomes free as life. When one Works in the direction of His Endlessness, the days become endless. Time stands still. At such a time, space is nothing - and all. Such aim for a dog, or a man, to become a real man, to grow with the aid of Earth, because maybe we have to dig a hole to find out what is Atlantis, buried? Why? What is essence of man? Why is it so deep? Why is the surface of man, as manifestations, so hard, so closely knitted, so completely like a harness? Why cannot a man be softer, more approachable, more open, more susceptible, more sensitive?

Why can't he live a life in which his essence can show? Why does he feel that he has to protect himself all the time? Why is he so afraid of being what he is in reality? These are questions for ordinary man. These are questions for each person in his life, in his profession or whatever he happens to do, and in any kind of a relationship. And from that you extract food to feed that what is a wish to grow up and to become free from all of that, if you can. If you only can find the way. If you only knew how to reach God, if that is a term that means something to you. And if it isn't that name, maybe it is your inner self. It is that what you are in reality and which you have never lost, but which is the bone which you try to find.

You see, what is Work really for? Why would you want to, to do anything about it? Why do you think that you will even reach it? Why do you think that you have to, when sometimes that what are conditions in life either bind you so much that you don't want to think about the possibility of freedom, or that you have made adjustments quite sufficient for you to fall asleep and not to be bothered anymore by these questions of conscience. And no pangs of your conscience will ever be sufficiently strong to wake you up or to tell you that something has to be done. Only sometimes certain forms of suffering or a shock in your life, something that is taken away from you. And that all of a sudden you find yourself at a loss, alone, or you don't understand why such and such a thing should happen to you because you, that what you are, what you think you are, and what you can believe in, and what you are sometimes so proud about. A dog sometimes walks that way too - very proud. And still it's the same kind of a dog, still susceptible to eating, still fearful that it might be beaten up, still hunting for food, still licking the hand of the master.

Try to think about your motivations for Work. Out of that you will distill a desire to find out what is wrong with you. Because the motivations

for Work will have to go deep enough to uncover in you a certain essential quality. Man cannot live by bread alone. Bread for him, in this sense, is the surface of his life. It's not necessary to have cake. And it's not necessary to have a chocolate pudding with fudge on top of it. What you wish is food - food for your body, food for your feeling, and food for your brain. You are the cook. You select. You prepare. And you eat. And you are the judge. And you are the jury. And you also are the accused. It is all a court matter in which everything is you, and for which you don't have to give any report whatsoever because no one will be interested. And no one is entitled to the court proceedings between your brain and your heart. Even if they disagree, it is still your own and you keep that as a family quarrel within your own world. And you don't talk about it to anyone else because it is all your own. And you settle it, sometimes out of court, sometimes in judgment, sometimes by giving yourself a sentence.

Whichever way you want to consider your life and whatever you wish to do with it, again it's your own affair. And it's your own accounting. And you make up a balance for yourself. And you see there is a deficit, or a credit, so that what you think is right or wrong. And the credits are in the direction of leaving Earth because that is evolution. And credits are only given for the evolutionary period, not for that what is simply joining the rest of the crowd and being in involution moving.

The aim of man is that kind of a freedom from the surface of this life, to really rise above it and to form, you might say, a tower of Babel, prattling around in all kind of religions and never being understood. But what he wishes is to be higher than a church tower. And there's a sign on the tower which points to the sky. And each time, a person looks up to the church tower and says, which way? Which way does the wind blow today? The wind is still on the surface. And one wishes wings with the wind, so that

you can take off with your power that you generate against the wind, but by manipulating the wings in such a way that you go up - and don't fall down too soon. And that it is firm within you, whatever you build, so that it can withstand not to live in the atmosphere, so that ultimately you can live without air.

If one could live on impressions in a conscious state, you won't need your body. It's an aim we talk about because it's an aim which will place your body in the proper relationship towards that what should become your consciousness and your conscience. It's the aim of man when he thinks, when he starts to consider the expanse of the universe, when he knows that within his heart there is a possibility of going through into infinity, if he can loosen himself sufficiently from that what he is now. And that his identification for a little while can be done away with because he has other fish to fry.

If you Work, you have questions. You hold up your hand, and you stop me from talk.

Yah.

Ron Newman: I asked a question last week. I asked it too late and I would like to ask it again this week. It regards the effect of one person's state upon another's. I remember you talked about it or mentioned it at the Barn, the day before--one day last week, and said that we might talk about it at some time. And I would like to have you say a few words about that.

MR. NYLAND: Just a few words?

Ron: As many as you want.

MR. NYLAND: I said a few words at the Barn. A person has an atmosphere. A person is not always controlling what goes out from him. If it were possible for a man to direct all his manifestations towards the outside world - in which the outside world of course are other people - it would

be an ideal place because at times he could stop what comes out when he knows it would do damage. The question of touching atmospheres - one does not know how wide the atmosphere is of oneself, and one does not know how sensitive the other is. If a person is self-contained, if he can keep within certain limits the atmosphere of himself, and not allow it to go further unless he wishes, he would then, in that containment, have a reservoir of all kind of energies which at the proper time could be sent out, if he wished and if he knew how. This applies particularly to a man who has negative feelings which have to do with a reaction in himself which, for some reason or other, he cannot place, and he becomes negative about them because he would wish them to be different.

If a man could understand conditions as they are - that is, if he actually could prove to himself by experience that that what takes place in the rest of the world is hundred percent mechanical because it belongs to Earth - he would never be surprised because he would already expect certain things to happen the way they do happen. And when they do happen, it will not arouse him in any way of wishing it to be different because he would understand that it had to be like that. And that would give him a confirmation for himself and absolutely no negative feelings.

So what is the question? I am what I am, knowing what I am in sending whatever I now do outside to the rest of the world without any particular control, letting it go for wherever it can go, and whatever it is that reaches someone else, and whatever damage perhaps it will do. So in the first place, that what I wish to send has to be of a certain quality. If I want it to affect someone, I surely am not entitled to let him take care of my dirty linen. I don't want him to wash it for me. My states are my own. I don't want to affect anyone adversely. Not only that I have no right, but I have no control because I don't know how the other person is

going to take it. And instead of just letting it go and hoping for the best, I lean over backwards in retaining it within myself as much as I can, and not to let anything go out unless it has been converted properly by that what is within me. Whatever way I want to use (it) - thought processes or feelings, conversion processes, awakening up process - whatever it is, I'm not entitled to affect someone else unless from the other person there is a question that he wishes to be affected.

This is what I meant. I walk around with a variety of different attitudes in myself. Some I call positive, some negative. Sometimes they come over out of me without being able to control them in any way whatsoever because I'm at the boiling point. Sometimes it is a state that happens to be sent because of the strength within myself which then forms - even if it is a negative state - forms already in me a certain channel which is forced out and I cannot contain it. Sometimes it's so strong it explodes because I cannot contain it, not even with the best wish in the world. These are effects, I think, that people usually don't consider at all. And if they do consider it sometimes, they will say, the other person has to take it because I am the way I am. To what extent that's called selfish, a person has to atone for that at the proper time for himself.

I do not think that it is really permissible for anyone to affect another person. I think it is necessary when one has a responsibility. It is necessary to affect a growing up child when that is still dependent on certain influences from father and mother. I think it is necessary to affect a person I care for. When I actually care for (them), that person has to change and must know that I care. If that is not noticeable, there is no love. And exactly in the same way, that what I am negatively will also be noticed. But if there is a relationship which is worthwhile, I can then hope that the other person will take it and convert it for me.

You see, real partnership means, in that sense - and there is no question about being able to affect each other and also that one is entitled to affect each other. One is entitled to join atmospheres and let them mix. One is entitled to join together with the life of someone else. But then the problems of one become the problems of the other. And real partnership is the oneness which then, as a result of such oneness, can attack mutual problems for a mutual solution.

So, you see, this question of not affecting someone is not limited that one says, no, one shouldn't. I think one should, but with care. And the ultimate of this is that if one has within oneself a certain, let's call it a quantity of good quality thoughts, quality of the highest sense of feeling, and one wishes to help, that is, one wishes to help for the sake of someone else, or one wishes to send that form of energy to someone in order to undo what has not been done before. Take, for instance, a person who grows up and has not appreciated his father and mother and may have forgotten them. Or may have lived under certain conditions where it was very difficult even to appreciate them when they themselves were young - I mean the children - that afterwards they have a certain insight of an obligation that still is like a debt which has to be paid, that even if the father and mother have died, a person can go through a certain state in which he wishes to send material of a certain kind, of a certain materiality, to the others for the sake of helping them to free themselves or to help them grow. In that case, one has perhaps more than one can use oneself, or one has a wish to give from oneself certain forms of energy which, after conversion, could be communicated to the person who should receive it. And this kind of a principle is applicable in many ways where one actually wishes to help someone - alive or not alive - for the sake of such a person becoming the beneficiary, to the extent that you want to share your heritage.

Ron: Do you have to be conscious in order to be able to?

MR. NYLAND: Yes. Unfortunately, yes.

Ron: One other question about containment. Do you have to be conscious in order to be able to contain these influences?

MR. NYLAND: It is difficult to contain because one is naturally an open person. So whenever there is a certain stirring within one, even if it doesn't reach the boiling point, the steam already starts forming at fifty degrees when it boils at a hundred. So, all during the process of this dynamic quality, there is very definitely something that starts to exist as a rate of vibration in the atmosphere, because of the dynamics. So it is difficult to contain it unless one knows from the very beginning. And theoretically the point of absolute containment is at absolute zero. Any plage above that - and each person is at a certain temperature - each place above it will have inherent in it the possibility of giving out because of the very fact of its existence. If one wants to contain it, one has to take measures not to let it go out. One actually has to hold it back. One actually does not wish one's attention to go to objects one sees because one becomes identified with it.

So containment is an extremely difficult problem. And it is not reached by closing your eyes because the containment goes much further, through the thoughts which are already there which link up with past experiences which are outside of one. So the thought of something that has happened already means I give it thought, and it doesn't matter if it does not exist at the present time. It's an image for me that requires energy.

No, how to become contained - it's a difficult problem. It can be done by the reduction of the activity of each one of the centers, by means of this kind of relaxation process. So that oneself still remains in

existence but at a low level and that that what is then there need not go out because the different organs don't function. It's a beginning. From there one builds up and allows then thoughts of a certain kind and feelings of a certain kind to go out.

The contemplation for a mystic is constantly to come back to the state of relaxation and then to extend his feelings towards what he considers his God. You see, that he will allow. But as soon as the thoughts of ordinary world come in, it is sinful for him. And it's very much the same kind of a process. It is necessary for me to live in life, therefore I have to send energy into certain forms of - did I say inner life? - to live in outer life. And it is necessary for me to send to the outer world certain forms of energy in order to maintain myself professionally. That is, the question of man is really twofold. He has his obligation because he happens to be on Earth. And he has the aspiration in order to free himself. And from both directions, energies are available. And the man who knows how, or rather who can control sufficiently, will use energy for one purpose or another in accordance with the balance which is determined by his inner life.

Enough words?

Ron: Yes.

MR. NYLAND: Who said no? I say, more than enough.

Any other questions? Any things left from last time? Anything that you happen to think about? Bring them up next week. You can talk about it then. I will, if you have a good tape, I will be able to listen to it. Then we can talk again two weeks from today. If you have other different questions and you want to come to Wednesday, come for lunch. So-called Group III, we talk about life perhaps a little bit more in a different sense, but you cannot avoid to talk about Work because it's the only thing

that becomes worthwhile. All the rest is very ephemeral and quite temporary. It's nice as long as it lasts, but it doesn't last long enough and the payment is much too high because you pay in continued unconsciousness. And it's too much for your debt.

What squeaks? Probably the end.

So, I'll see you two weeks from today. Have a good couple of weeks for yourself, for your own growth. I sincerely hope it. Try to remember as often as you can. Try to have certain things that remind you to remember yourself, to remind you of Work, of the necessity. Work will give you balance in your life. Work will enable you to face problems. But you have to Work, otherwise the problems will remain. If you don't Work, the problems may even overtake you. At least you will have a chance to have more information, more data, a better attitude, something that perhaps can give you more insight. In any event, it will give you much more reality on which you can base your future actions.

So I'll see you next time.

END TAPE

Transcribed: Andy Andrews
Proofed: Jessica Haim
Lenore Beach
Final Typed: " "